

Federal Council BULLETIN

Vol. XVII, No. 3



March, 1934



The Nation Needs the Churches!

Albert W. Beaven

EDITORIALS

The Christian Life as a Passion

The Churches and the Naval Hysteria

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE	
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FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM	
Columbus, O.	April 3-5
GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH	
Jackson, Miss.	April 26-May 7
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COMMUNITY CHURCH WORKERS OF THE U. S. A.	
Kansas City, Mo.	May 15-17
CHURCH CONFERENCE OF SOCIAL WORK	
Kansas City, Mo.	May 20-26
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GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A.	
Cleveland, O.	May 24-29
GENERAL SYNOD, REFORMED CHURCH IN AMERICA	
Grand Rapids, Mich.	June 7-12
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Oxford, O.	June 20-27
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Oberlin, O.	June 21-27
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VOL. XVII, No. 3

MARCH, 1934

THE EDITORIAL OUTLOOK

Prayer for a Christian Social Order

ALMIGHTY GOD, ceaseless Creator of the ever-changing world, Energy divine, Spirit of life, clothed in mystery, yet manifest in the cosmic urge moving in all nature toward more perfect forms; we thank Thee for Thy continued presence in the mind and heart of man, making him ever discontent with things as they are, urging him forever onward and upward on his way.

We thank Thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the Kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into that coöperative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward Thy Kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in Thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In Thy fatherly goodness, wilt Thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Restrain from the method of violence both those who would appropriate for

society and those who would protect for themselves the vested interests of accumulated wealth. Vouchsafe to our owning class that mind which was in Christ Jesus who counted not privilege and power things to be grasped, but emptied himself for the service of man. Through the spiritual compulsions of sacrificial love, by the power of the Cross, may Thy Kingdom come, Thy will be done on earth.

Gladden now our eyes, we beseech Thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all Thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord.
Amen. JAMES MYERS.

The Churches and the Naval Hysteria

THE UNITED STATES is projecting the largest program of naval expansion in its peace-time history. The regular Navy Department budget provides for continuing construction on twenty naval vessels. The Public Works Administration has allocated \$238,000,000 of borrowed money for the construction of thirty-two war vessels. The Vinson Naval Bill, if approved by the Senate, authorizes the construction of one air-craft carrier, sixty-five destroyers, thirty submarines and six cruisers. The construction contemplated in these three programs will involve an anticipated expenditure of nearly a billion dollars. Moreover, it is estimated that the annual maintenance cost of the projected fleet will be \$500,000,000.

Is it surprising that thoughtful church leaders are opposed to this naval hysteria? How could it be otherwise? The Executive Committee of the Federal Council believes "that this program of naval expansion will tend to develop

in our own and other countries a state of mind that will make difficult, if not altogether impossible, a general reduction of armaments by international agreement." It is further believed that the adoption of the Vinson Bill "would considerably aggravate a world situation already tense and serious, stimulate further naval competition among the principal maritime powers and jeopardize the success of the 1935 naval conference."

When, under instruction of the Federal Council's Executive Committee, a copy of the resolution was sent to members of Congress, Congressmen Britten and McFadden took the occasion to make a number of wholly erroneous statements about the Council and its peace program. There is no reason for arguing the case with these two gentlemen beyond correcting the false statements—which the President of the Council has done. Several of the editors of the religious press have voiced their indignation at the uninformed criticisms of the Council. The *Presbyterian Advance*, for example, said:

"It is true that the Council is opposed to war and opposed to a large Army and large Navy, because it represents the attitude of the leading Protestant denominations of the United States. . . . Congressmen who indulge in such reckless attacks upon the Federal Council may be sincerely misled by propagandists who hope to profit by the expenditure of millions for a navy, or they may be wilfully blind because in some manner they hope to profit themselves—for the whole gruesome business of war would be ended forever could the profit motive be eliminated. We do not know what influenced them, but we do know this: Whatever prompts men to so utterly misrepresent and malign a great church coöperative organization leaves them in a position where they cannot expect the confidence of church people who know the facts and who sincerely seek, through the Federal Council and otherwise, to promote world brotherhood instead of world war."

In similar vein *The Christian Advocate* (Methodist) says that the two Congressmen by their remarks about the Council only "revealed their ignorance regarding it," and adds, "If the two Congressmen have any concern for the truth they will make public apology for their egregious error."

The evidence of widespread dissatisfaction throughout the churches over the proposed naval expansion is too clear to admit of doubt. More than a score of outstanding New York clergymen wired the President, urging that he withhold his support "from this unprecedented peace-time program of naval expansion." The

Waterbury (Conn.) ministers sent a similar message. The Chicago Church Federation and the Kansas City Council of Churches asked the President to use his influence against the adoption of the Vinson Bill. In Syracuse, N. Y., more than forty ministers wired the President, urging him "to request the Senate to defer consideration of this measure until the people have been given full opportunity to be heard upon its wisdom or necessity." These are but a few of the many indications that there is substantial dissent in the churches from a new naval construction program at a time when (as the Executive Committee of the Federal Council said) "constructive programs of social welfare are being crippled and thousands of schools are being closed for lack of funds."

The Christian Life as a Passion: A Lenten Meditation

IN LENT we meditate upon a Love which stopped not at the cross. That should remind us that everything great in life is a passion, and that religion, being a life, must be impassioned. We do well to impress ourselves with this because we are living in an age that tends to rob religion of its "inflammatory touch;" the tendency is to enthrone intellect and dethrone devotion. But the word *heart* occurs a thousand times in the Bible and the word *brain* not once. There are those who look upon passionate devotion with distrust; "they seek to set forth their faith in mental crystals and keep a cold bath for every fervor." "Light enough but no heat" was the way someone described ancient philosophy, and that is a good description of an over-intellectualized mood of our own day. But the world needs heat quite as much as light. The path to true understanding is not always through a big brain; sometimes it is through a warm heart.

"The heart is wiser than the intellect
And works with surer hands and swifter feet
Toward wise conclusions."

Too many Christians today have lost the fine flavor of their early rapture. Lent ought to be a time when we win back that earlier enthusiasm, when the Holy Spirit convicts of sin and righteousness and judgment, so that our hearts shall burn and our tongues kindle. As Sir Oliver Lodge says: "At the foot of the cross there has been a perennial experience of relief and renovation. Our religion is not a creed; it is a pas-

sion, and all those who follow Christ must be the heralds and the example of that passion."

A Christian without conviction is powerless; in fact, the phrase is a contradiction of terms. Whenever the Church has had the greatest conviction it has been most convincing and most victorious, whenever it has been most apologetic it has been most futile. Our fathers may have been too sure about everything. It would be an immense gain if some of us were absolutely sure of anything.

It would be a crushing disaster if the intellect of the Church should be so occupied in dealing with the form of the Scriptures as to have no passion left for declaring the Gospel contained in the Scriptures. Some who doubt everything which the Church has held for nineteen centuries give themselves amusing airs of superiority, and seem to regard with intellectual pity the people who hold the heart of the Christian creed. As a matter of fact, however, there is no more ability in denying than in affirming, no more learning in doubting than in believing. In any case, our great asset is not a system of ethics or of philosophy or of theology. Our supreme asset is the passion and power of the Son of God. If we do not share the passion and feel the power, we have not learned the meaning of the Christian religion.

When Will the U. S. Join the World Court?

MORE THAN eleven years have elapsed since American adhesion to the World Court was first urged upon the Senate. Every President and every Secretary of State from that date, February 24, 1923, down to the present Administration, has asked favorable action. Still we wait.

As former Secretary of State Charles Evans Hughes has said:

"As a nation devoted to the interests of peace we have the utmost concern in this development. To hold aloof is to belie our aspirations and to fail to do our part in forming the habit of mind upon which all hopes of permanent peace depend. In supporting the World Court in the manner proposed we lose nothing that we could otherwise preserve; we take no serious risks that we could otherwise avoid; we enhance rather than impair our ultimate security; and we heighten the mutual confidence which rests on demonstrated respect for the essential institutions of international justice."

The peace forces of the country are again pressing for action. To aid in this, we suggest that in every local congregation, someone prepare a petition or letter to the two United States Senators from the state and secure as many signatures as possible. This letter should stress the fact that, after eleven years of delay, it is high time for action.

Those who desire more complete information regarding the question may secure from the Federal Council's Department of International Justice and Goodwill the popular folder, "Mrs. Jones and Mary Discuss the World Court," (5 cents) or they may ask the American Foundation (565 Fifth Avenue, New York) for material on the World Court.

The Strategy of Coöperative Advance

AS A MEANS of furthering church coöperation various interdenominational agencies have developed great significance during the last quarter of a century. Each of them in its own field has made an important contribution. Most of them, however, have carried on their programs without very much conscious relation to the others. The individualistic tendencies which so long characterized the relations of the *denominational* agencies reappeared in the relations of the *interdenominational* agencies to each other. Each was holding its own sector of the line of advance, and holding it well, but with little sense of being associated with others in a coöperative movement greater than any single agency.

It is now a primary matter of Christian strategy that these interdenominational organizations—all of which are urging the denominations to coöperate—should coöperate more fully among themselves. Instead of being more or less indifferent to one another, they should now draw close together in definite coördination of plans, in mutual support, and in a combined presentation of one comprehensive coöperative program to the churches of the nation. While keeping their autonomy and freedom, the several interdenominational agencies can and should find the way of being closely linked parts of one great coöperative program which they all recognize and to which they are all loyally committed. No other influence would do more to stimulate a truly coöperative Protestantism in every local community than to have the several interdenominational agencies approach the field unitedly.

The Nation Needs the Churches!

By Albert W. Beaven

President, Federal Council of the Churches of Christ in America*

HOW GREATLY the nation needs to have that section of the population which is comprised within its churches able to make their contribution to its thinking at this moment it would be hard to overstate. The churches of a nation may not be perfect, nor the thinking of those who comprise them be infallible; but, taken by and large, the church people of a nation constitute a great force pulling toward wholesome idealism and constructive moral thinking. As an institution the Church is on the side of the best. As a creator of public opinion looking toward progressive social policies, and as a generator of that will for the common good which is essential to any permanent progress in social relations, it has possibilities beyond any other institution in our society.

Some have protested that the Church should confine itself to "religion," and not interfere in the questions of justice in industry, in the matters of war and peace, in race relations, or in the control of such great commercialized traffics as liquor, arms, motion pictures, and other powerful factors in modern life. It may not be surprising that that protest has arisen. But is such a protest to be taken seriously by the nation? Of what good is conscience, of what good is any moral principle, of what good is any light and leading that come to the children of men by seeking guidance from the God at the heart of the universe, if the results of these processes of religion cannot be utilized by a nation to determine its action at the time of its great need?

When a captain sails a liner across the Atlantic, it is of interest for him to look around, to know which way the tide is running, to know the effects of wind and wave upon his craft. But important as these things may be, they are trivial compared to the fact that there is in the sky a Pole Star which indicates the unchanging direction by which alone he can guide his ship. It is his calculations based on the look *up* and not on the look *down* that finally determine his safety. However much he needs the latter, without the former he is lost.

As over against the complaint that the churches interest themselves in creating opinion on public questions and express themselves on subjects on which they are not specialists, I stand to claim that this nation, in all its history, never needed more than it does now a free and courageous pulpit and an unfettered church, that it may have the advantage of having brought to bear upon the great matters that are pending such insights as may be given to those who ask counsel of Almighty God, and seek to bring into human relations those enduring principles which are revealed in Jesus Christ, whose we are and whom we serve.

*Part of an address delivered on the occasion of the 25th Anniversary of the Council.

America and the other nations of the world are grappling with problems which are so profound that at the best the wisest of us can come but humbly and experimentally, hoping that we may find the right way through. We are wisely attempting to assemble the wisdom that has been accumulated by students of sociology and economics, information which comes from experiments in industry, lessons which we can learn from scanning the pages of history. We are searching everywhere for wisdom sufficient for our time. God knows that we need it! But the Church contends that we need to supplement our look around by a look up. What we need to know is not alone the action that is temporarily wise, but the action that is eternally right. There must be a best way through. If there is, it cannot be hidden from the Judge of all the earth. If we are to know that way, we shall find it only as we supplement our human wisdom by that wisdom which comes down from above.

We need a spirit of prayer if only to be taken out of our parochialism and to catch the vision of the age-long purposes of the Almighty. When we face our international relations, we need to do so in a presence in which we shall be lifted above our narrow and bigoted nationalism, and be conscious not of a god of a tribe, but of the Lord of all the earth. We need, in considering our relations between races, to stand in the presence of the Being who made us all, who is great enough to make us ashamed of our hatreds based on color and race, who teaches us that He is our Father and all we are brothers. In the midst of our discussions about commerce, and industry, and production and consumption, we need to go to some holy place where we can escape from our obsession with profits and frantic striving to heap up material power, and come to realize that by any sensible standard of measurement human and not material values are greatest; that any method of organized society is only as good as the chance which it gives the mass of its people to live the full life. We need to realize that any system which produces so much food that its people starve and so much clothing that they freeze, any system that can pass a law limiting the number of fish a man can take from a lake but cannot pass a law limiting the number of millions of dollars a man can take out of his fellow-men, can make one man stop expectorating in a subway for fear others will catch his disease but cannot stop another from selling arms, for profit, to gangsters who will shoot us down on our streets, or to other nations who will mow down our youth on the battlefield of tomorrow, any system that can protect property but seems impotent to protect folks—is a tragic reflection on our sanity and a repudiation of all the principles of religion.

All too eagerly have we fallen down to worship the gods of gold, to admit that only in profit can we find such forces as will enable us to make our machinery operate. Slowly and in a dazed fashion we have awaked to find that when we worship selfishness, the very temples of our selfishness come crashing about our heads. And when we sneer at God and the moral life, and think, in the midst of our glee, that we have outwitted the Ten Commandments, we wake to find ourselves robbed by the very men whom we worshiped. Can we not learn that it is not only morally but economically true that righteousness exalteth a nation, and that sin is a reproach to any people? Can we not realize the profound truth beneath the words of the Master, that "He that saveth his life shall lose it"? For, while selfishness may seem to help some at first, ultimately it wrecks us all.

For the very permanence of our nation our citizenry

must recognize the fundamental place of these moral laws. We must face the fact that without them there is no base for the structure we hope to rear. There is not a single proposal for recovery that has been made by our courageous President which does not rest for its success, far more upon the moral attitudes within our citizens than upon the laws on our statute books. The more serious question which we should now ask is this, "Does the moral idealism necessary to make these proposals for coöperation a success exist among our people?" That question is now in process of being answered. If it should be answered in the negative it would be a tragedy. If it is to be answered in the affirmative, however, it will be because all those who see those values united to create them. This calls for a program of moral and spiritual recovery to undergird the program of industrial and financial recovery.

Objectors to Military Drill Supported

THE EXECUTIVE Committee of the Federal Council of Churches, at its meeting on January 26, recorded its conviction that students having conscientious objections to military drill "should be permitted to continue their studies, and that in those cases where such students have been suspended they should be immediately reinstated and given an opportunity to resume their studies." After referring to the many official declarations by the denominations on this general subject, the Council's statement says:

"The issue of the freedom of conscience has now been joined in the suspension from their respective institutions of learning of several students who refused on the grounds of conscience to take military drill. Ennis H. Coale and Wayne Lees have been suspended from the University of Maryland, Albert Hamilton and Alonzo Reynolds, Jr., have been suspended from the University of California at Los Angeles, and more recently seven conscientious objectors to military drill were suspended from Ohio State University. Many of these students are adherents of communions which are members of the Federal Council.

"The primary responsibility for making military drill compulsory rests with the local college or university administration. The Attorney General of the United States has ruled (June 20, 1930) that even in the case of land-grant colleges it is required only that military training be offered and not that students be required to take military drill. In the light of this fact, we respectfully urge that students having conscientious objections to military drill be excused from such courses by the responsible officers of the colleges and universities in question. We concur in the judgment of the more than three hundred prominent educators who, in a petition to the House Committee on Appropriations, stated that the procedure of allowing military officers

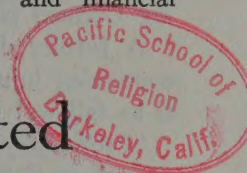
under appointment by the War Department to teach in civil schools and colleges 'is not in accord with the best American tradition, or with the best interests of education.' We believe that action on the part of local college and university authorities exempting conscientious objectors from military drill would meet with the overwhelming approval of the vast majority of the Christian thinking people of the nation, who do not regard it as in accord with Christian principles to do violence to the conscience of the individual.

"There is still another aspect of this question to which we would call the attention of the people of our churches. In certain instances court decisions have been rendered sustaining the action of university authorities in suspending from their studies undergraduates having conscientious objections to military drill.

"The American people, however, in their conception of the relation of Church and State have consistently maintained that each has functions and privileges which cannot properly be invaded by the other. The action of state courts, in upholding the suspension from civil institutions of learning of conscientious objectors to military drill, constitutes in our opinion a grave abridgment of the fundamental rights of religion—rights which the American people have been led to believe would be respected by the State as they are cherished by the Church.

"The view which we hold is that expressed by Chief Justice Hughes that 'when one's belief collides with the power of the State, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the State has always been maintained.'

"In the light of the foregoing we reaffirm our conviction that civil educational institutions should not make military training compulsory. We believe that in



institutions where military training is now compulsory students having conscientious scruples against military drill should be permitted to continue their studies and that in those cases where such students have been suspended they should be immediately reinstated and given the opportunity to resume their studies."

The Ohio Pastors' Convention is giving its active

support to the conscientious objectors who have been suspended from Ohio State University. This Convention, on January 31, declared:

"That we will uphold the freedom of conscience and the right of young men to an education in our tax-supported university without having their moral convictions repudiated and their thoughts regimented."

Churches Support Protest Group in Germany

IN A STATEMENT issued by the Executive Committee of the Federal Council of Churches last month, expression is given to the grave concern felt by church leaders in America over the growing threat to the churches of Germany and great appreciation is voiced of the brave stand made by the protesting German pastors.

A further declaration is also made concerning the continuing injustice to the Jews. The full statement is as follows:

"Profoundly concerned over the situation of the Church in Germany, the Executive Committee of the Federal Council of the Churches of Christ in America acclaims the brave and persistent stand of those German pastors who are struggling to maintain the liberty of the Christian conscience, the universality of the Christian fellowship, and the government of the Church by reasonableness and persuasion rather than by force. As we have had cause for gratitude to God for the legacy coming down to us from Martin Luther, so now we acknowledge our debt to those spiritual descendants of his who, in the face of great confusion and difficulties, hold their loyalty to Christ above every other loyalty and refuse to admit racial distinctions in the Christian fellowship.

"The Executive Committee again voices its continuing grave concern for the victims of intolerance and violence in Germany who, as a result of political action, have been deprived of their former positions and exposed to uncertainty and want. For the refugees who by tens of thousands have fled or are fleeing to neighboring countries Christians have an inescapable re-

sponsibility. We bespeak for these unfortunates generous aid from charitably minded men and women in all our churches. We endorse the appeal to Christians everywhere made by James G. McDonald, the High Commissioner appointed by the League of Nations to deal with the vast human problem forced upon other nations by the policies of the German government toward the Jews and others whose attitude it regards as inimical to its present policies. We should not be true friends of Germany, with whose demand for equality of treatment among the nations we deeply sympathize, if we did not express our profound dissent from those present policies of the German government which seem to us to be gravely jeopardizing that mutual understanding and goodwill on which the future security and welfare of society depend."

At the recent meeting of the Administrative Committee of the Universal Christian Council for Life and Work, held at Chichester, England, the Bishop of Chichester, as President, reported on his correspondence with Reichsbischof Mueller, with reference especially to the use of force against a large body of pastors in the German Church. The Administrative Committee expressed its conviction that coercive measures and the application of force in the present situation would be a wrong to the Christian conscience, to the Gospel and to the whole Church. It gave its warm approval to a letter written to the Reichsbischof by the Bishop of Chichester, setting forth this judgment.

A cablegram from the officials of the Federal Council of Churches expressed a similar point of view in behalf of American churches.

No-Lynching Honor Roll Published

THE YEAR 1933 was probably the worst year in the crusade against the lynching evil since 1922, according to the evidence presented by the Federal Council's Honor Roll of states free of lynchings in 1933. The Honor Roll, prepared by the Council's Department of Race Relations, reveals that lynching has again spread to the territory of a larger number of states than in any of the eleven years since the Honor Roll was instituted. The number of victims of lynchings was larger in 1933 than in any year since 1926.

The year 1933 found only thirty-seven states remaining on the Roll of those free from lynchings. Eleven

states lost their places on the Honor Roll in 1933, which was six more than the preceding year. Nine of these states had been on the Roll the preceding year. California had not had a lynching since 1920; North Carolina had been free since 1930. Arkansas, Florida, Kentucky, Ohio and Virginia regained their places on the Honor Roll in 1933. All the other states that lost their places had been on the Honor Roll in some preceding year.

Analyzing the record in greater detail, the statement says: "The disheartening revival of the evil appears in the total number of 28 victims—12 more than in 1927,

17 more than in 1928, 18 more than in 1929, 7 more than in 1930, 15 more than in 1931, and 20 more than in 1932. The number of states on the Honor Roll increased from 36 in 1924 to 43 in 1928, was the same in 1929, but decreased to 37 states in 1933." The Roll gives the following states free of the lynching evil last year according to available records:

Arkansas, Arizona, Colorado, Connecticut, Delaware, Florida, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Montana, Nebraska, New Hampshire, New Jersey, New Mexico, New York, Nevada, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, Wyoming.

In releasing the statement, Dr. George E. Haynes, Executive Secretary of the Department of Race Relations, said:

"One bright spot in the whole gloomy picture is the fact, given by the Department of Records and Research of Tuskegee Institute, that there were thirty-seven instances in which officers of the law prevented lynchings. This is in contrast to thirty-one instances of the prevention of lynchings in 1932 and fifty-seven preventions in 1931.

"The record of increased territory under the sway of mob influence points to two definite tasks which face America: First, the hands of law officers must be strengthened by additional legislation—state and national—giving them power to deal with lynchers and increasing the penalty upon law officers who prove themselves delinquent in protecting prisoners. Secondly, the people, especially the younger generation, must be trained in self-control and respect for law and authority. This is a special responsibility of the press and of the churches."

Coöperation Gains in Religious Education

IF ANYBODY had had any doubt about the large measure of practical unity already attained in the educational work of the American churches, that doubt would have been thoroughly dispelled by attendance at the meetings held under the auspices of the International Council of Religious Education, February 7-17, in Chicago. For several days committees canvassed details of the educational program. For added days professional advisory sections met in conference over the actual ongoing of the program. In the midst of the ten days the quadrennial convention of the Council was held. Then the details of educational reporting and planning by committees and by sections were gathered up into a comprehensive unity by the educational commission. Its findings and the actions of the board of trustees were finally reported to the executive committee, representative of both the denominational boards and the states. The churches are carrying on their program of religious education in a unity that transcends denominationalism and sectionalism to an extent that the optimist of a generation ago could hardly have dared to expect.

Four outstanding features of the gathering are worth special notice. First, it becomes increasingly evident that the educational task of the Church affects all phases of its life, and that the total task of the Church is increasingly regarded as an educational process. Therefore the Council approved state conferences on the total task of the Church, to be held during the coming months in coöperation with the Home Missions Council, the Council of Women for Home Missions, the Federal Council of Churches and perhaps still other coöperative agencies. Second, it becomes increasingly evident that adequate religious education today must think in terms of economic reconstruction. Therefore, the high point of platform utterances con-

cerned the spiritual undergirding of necessary economic progress. Third, the leaders of youth brought to the Council a fresh, vigorous challenge, optimistic in its mood, which had already influenced them so profoundly as to make them feel that their own spiritual experience was one more sign of a possible beginning of a genuine revival of religion throughout the Church. Fourth, a dinner in honor of Russell Colgate, re-elected president for a third quadrennium, revealed the measure of affection with which he is regarded and the degree of statesmanship which he has shown, particularly in recent months, in helping to integrate the forces of American Protestantism.

Hugh S. Magill, to whom is due the major credit for the Council's outstanding achievement, was enthusiastically re-elected general secretary for a fourth term of four years.

ROSS W. SANDERSON.

San Diego Churches Form Council

The San Diego County (Calif.) Council of Churches was organized at the Central Christian Church, San Diego, early in February after a year of planning. Three vice-presidents, Dr. Roy Campbell, First Congregational Church, San Diego; Rev. Orno Tyler, First Presbyterian Church, San Diego, and Miss Josephine Seaman of the La Jolla Episcopal Church, were elected. Secretary Herbert Holmes of the San Diego Y. M. C. A. was named Executive Secretary. These four are to present nominations of two laymen as President and Treasurer at a meeting of the Council on March 5. The Council of Religious Education and the Ministerial Association joined in the organization of this Council.

Spiritual Recovery Program for Lent

WHEN THE heads of thirty communions met last December in Washington, D. C., at the invitation of the President of the Federal Council, they faced together the present crisis in the nation and the world, and found themselves united in a sense of need for a great spiritual advance. These representatives referred to the Federal Council the formulation of suggested methods and measures. In response to this request, the Executive Committee has suggested three things that should receive major emphasis from now until Pentecost, May 20. Their statement recommends to those denominations the "suggested program of spiritual advance" issued by the Federal Council's Department of Evangelism. The Executive Committee called special attention to the following three aspects of the program as having great spiritual value:

"1. The widespread observance of the Fellowship of Prayer during Lent as a means of cultivating the devotional life.

"2. A period of evangelistic emphasis and personal witnessing for Christ preceding Easter and leading up to an ingathering into the Church during Holy Week.

"3. A united observance of Pentecost Sunday, May 20, as an occasion for emphasis upon the divine mission of the Church and the guidance of the Holy Spirit."

The *Fellowship of Prayer*, written this year by Dr. Charles E. Jefferson, on the theme, "Men Ought Always to Pray," is receiving an enthusiastic welcome. The booklet contains a daily devotion for each day from the beginning of Lent to Easter.

In connection with the evangelistic emphasis, it is suggested that a large place be given to the selection and training of a group of laymen in each church for personal witnessing and interview work. A new book, *Experiences in Witnessing for Christ*, by George Irving, is strongly recommended to stimulate interest in personal work. It is available at 15 cents per copy.

The proposal for emphasis upon Pentecost Sunday (May 20) is designed to save the fifty days immediately following Easter for a continuing spiritual emphasis. It is especially urged that during this period new members be instructed further in the meaning of church membership. The ten-day period from Ascension Day to Pentecost may be appropriately observed in memory of the Upper Room fellowship of the early Disciples. Pentecost may be another occasion for an evangelistic ingathering, a time for the observance of the birthday of the Church, and for renewed emphasis upon the Holy Spirit in the life of the Church today.

Anti-War Declaration for Church Members

The Young Men's Club of the Broadway Tabernacle Church of New York City, of which Dr. Allan Knight Chalmers is pastor, has issued the following anti-war declaration for church members. It is not a pledge to refuse war service but a sober statement of conviction as to one's personal attitude toward war:

THE DECLARATION

"I have quietly considered what I would do if my nation should again be drawn into war.

"I am not taking a pledge, because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration I do to-day declare that I cannot reconcile the way of Christ with the practice of war.

"I do therefore set down my name to be kept in the records of my Church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief.

"I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the Way of Christ shall become operative in this and in other questions which now confuse our thought and action."

The Young Men's Club plans to invite every member of the Broadway Tabernacle Church to sign this declaration, and then to extend the invitation to all Congregational churches.

The example set by the Broadway Tabernacle Church is beginning to be followed by other congregations. If this statement were to be put before all the churches of all the denominations, it would be a most effective way of bringing the individual Christian face to face with the war problem.

Dr. Douglass Heads Field Department

Dr. H. Paul Douglass, widely known as the most authoritative American student of church coöperation, was elected Chairman of the Federal Council's Field Department on Feb. 23. Dr. Douglass was chosen to fill a vacancy created by the resignation of Bishop Edwin Holt Hughes, who has filled the post during the past year, but was compelled to resign on account of the pressure of responsibilities as the acting Senior Bishop of the Methodist Episcopal Church. Bishop Hughes continues to serve as Chairman of the Washington Committee of the Federal Council.

Dr. Douglass, formerly one of the secretaries of the Congregational Home Mission Boards, has for several years been one of the leading members of the staff of the Institute of Social and Religious Research. Among the important studies and surveys which he has made are "Protestant Coöperation in American Cities" and "Church Comity."

Southern Churchmen Speak Out On Chain Gangs

ON FEBRUARY 16, the Rt. Rev. Frederick F. Reese, Episcopal Bishop of Georgia, issued a statement and appeal from religious leaders to the people of the South, urging abolition of the chain gang and a more humane and redemptive treatment of all prisoners. The appeal is signed by sixty well-known religious leaders of all denominations in the South.

The joint statement of the Southern churchmen points out that the chain gang still exists in three Southern states, that most county jails are breeding-places of crime, that prisoners are often cruelly punished, and that the "sweat box" still exists.

In their statement the churchmen protest against political control of jails and prisons and advocate a system of probation and also the consolidation and state control of jails. They put forth a fourteen-point platform of principles as a guide for the treatment of offenders.

The text of the statement is in part as follows:

"In no other particular is the application of the Christian principles of our civilization more necessary than in our treatment of prisoners. The Christian point of view is the sacredness of every human life and the restoration of the erring. In spite of the progress of the redemptive principle in dealing with offenders, as shown by the multiplication of juvenile courts, reformatories, the probation system and the scientific treatment of the individual delinquent, the idea of the punishment instead of the reclamation of the offender is still deeply imbedded in the public mind, in the procedure of the courts, in the housing of prisoners and in the administration of our jails and prisons.

"There is no question but that our Southern States are relatively backward in their treatment of crime and of prisoners, especially of Negro prisoners. The chain gang system exists nowhere else in the nation except in a few Southern States.

"These are not meant to be blanket charges against all our Southern States, but they obtain in particular states. Others, as for example North Carolina, have re-organized their penal systems. Alabama has gotten rid of forced labor in her coal mines. Florida and Alabama have established sanitary road camps and do not chain prisoners. Georgia has abolished flogging and leasing of prisoners to private corporations, but retains the chain gang, sweat box, stocks, and the county system. There are model prisons and reformatories in increasing numbers; but as yet the fundamental evil of the exploitation of the prisoner for profit, either directly by the state or by leasing to private corporations, still remains in a few states. The office of sheriff is still a political job and the same is true of wardens and guards in our prisons. The fee system in

counties tends to corrupt officials, and sacrifices the welfare of the prisoner. Political control usually ends in graft and other forms of corruption.

"We feel it our duty, as spiritual shepherds of our Southland, to protest against these evils. We appeal to governors and legislatures of states in which the chain gang system still obtains, to abolish the system, and to enact laws and put them into effect, which shall finally recast the entire penal system of these states in accordance with the Christian principles of the sacredness of personality and the recovery of the delinquent."

Plans for Hymn Festivals Outlined

The movement for furthering hymn festivals in the churches as a means of magnifying the great music of the Church is now being carried forward through contacts with the councils of churches in various cities. Bishop Wilbur P. Thirkield, as Chairman of the Federal Council's Committee on Worship, has drafted a statement setting forth a simple plan which can be followed wherever an interested group is willing to assume some responsibility for preparation. The plan puts its emphasis upon a community service of hymn worship in which a group of churches join, but in a simpler way the plan can be carried out in a single church.

In order to make the plan as concrete as possible, Bishop Thirkield outlined two suggested programs. One of these deals with "The Militant, Conquering Life in Christ," and the other with "The Holy Spirit." In both cases, hymns are suggested which give continuity and progress to the service. Copies of these outlines can be had upon request to the Federal Council's Committee on Worship, 105 East 22nd Street, New York.

In describing the spirit and purpose of the hymn festival, strong emphasis is placed upon the fact that the aim is not entertainment, but worship. More specifically, the aim is said to be "to teach hymns in which men hear the voice of the Eternal; hymns that awaken the spirit of 'wonder, love and praise;' that exalt the glory of God and thus through the 'expulsive power of a new affection' may drive out weak, shoddy, self-centered songs that too often are mere piffle; hymns that would quicken the imagination and awaken memories of lost experiences."

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Visitors from Europe Lecture in the U. S.

Rev. E. E. Turner, pastor of the American Church in Berlin, is now in this country, speaking in various parts of the country from February through April. Mr. Turner has had exceptional opportunities to understand recent changes in Germany, particularly as affecting religious institutions and life. He knows personally the leaders on both sides of the Church and State controversy as well as the controversy over the status of the Jews. His addresses will deal with the social, religious, academic, and political trends as he has observed them in modern Germany.

Another noted visitor coming to America is Professor Victor Monod, of the University of Strasbourg, France. He is a member of a very distinguished family, an author of established reputation in the philo-

sophical and religious field. On previous visits to the United States he has been enthusiastically received because of his exceptional knowledge of the mind of France and his ability to explain the complicated situations on the Continent which so baffle those who are dependent upon current dispatches or casual contacts. His tour will include lecturing appointments in the University of Chicago and Princeton University. Among the subjects with which Professor Monod will deal are "The Relations Between the Scientific and Religious Approach to the Idea of God," "French Protestantism in the Present European Situation," and "Relations Between Christians of France and Germany."

Both Mr. Turner and Professor Monod are here under the auspices of the Universal Christian Council, the American section of which is the Federal Council's Department of Relations with Churches Abroad.

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WORLD TIDES IN THE FAR EAST. By Basil Mathews. Friendship Press, New York. \$1.00. Paper, \$.60.

A remarkably illuminating presentation of the ferment of new life in China and Japan. Mr. Mathews describes with brilliancy, insight, and sympathy "The Rhythm of China" and "The Unfinished Quest of Japan," passes on to "The Secular Religions of China and Japan," describes the new forces at work, nation-

alism, industrialism, communism, and the clashing interests and national policies in Manchuria, and concludes with three heart-stirring chapters on "The Times that Shake Men's Souls," "To Whom Shall We Turn," and "The Tides of God." A book, says Sir Philip Gibbs, that "ought to be read by all minds concerned with the future of mankind."

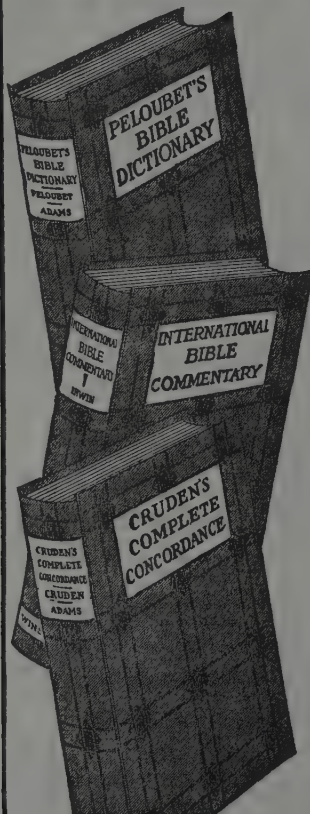
THE UNITED STATES AND THE CARIBBEAN AREA. By Dana G. Munro. World Peace Foundation, Boston. \$2.00.

A compact, objective, historical survey of the relations of the United States to Cuba, Panama, the Dominican Republic, Haiti, Central America, and Nicaragua by one who, as chief for several years of the Division of Latin American Affairs in the Department of State, and now Professor of Latin-American history at Princeton University, is thoroughly familiar with his subject.

RUSSIA TODAY: WHAT CAN WE LEARN FROM IT? By Sherwood Eddy. Farrar & Rinehart. \$2.50.

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Religion in the Highlands

By ELIZABETH R. HOOKER

Home Missions Council, 105 East 22nd St., New York. Cloth, \$1.50; Paper, \$1.00.

This study of the religious situation in the Southern Appalachian Mountains, made by the Institute of Social and Re-

ligious Research, at the request of the Joint Committee on Comity and Five-Year Program, representing the Home Missions Council and the Federal Council of Churches, is an impressive illustration of the type of survey which has direct value for missionary planning. There is a brief but adequate presentation of the antecedents and environment of the people who live in the Highlands. The chief interest, however, is in the Christian life and work of this area. The problems confronting home missionary agencies because of the isolation of the people and the lack of education are given major attention. The conclusions of the study show that missionary schools are still needed for the purpose of illustrating the possibilities of a more adequate educational program. The necessity for community service and for arousing public sentiment in support of better social conditions is clearly pointed out. As for the religious situation, it is held that the churches of the more primitive sects are losing their hold upon the people—especially upon the younger generation. Outside assistance from missionary agencies is held to be still necessary. One important condition of more effective missionary work is held to be regular provision for coöperation through some interdenominational agency representing the area as a whole.

Theism and the Scientific Spirit

By WALTER M. HORTON
Harper & Bros. \$2.00.

None of our younger theologians is making more important contributions to a clear understanding of the basis and validity of Christian faith than the young professor at Oberlin who here presents a thorough study of theism in its relation to the scientific outlook. He analyzes the conception of God which has prevailed in different eras of scientific thought, choosing the periods dominated successively by Copernicus, Newton, Kant and Darwin, and illustrating in each case the range of religious interpretation which is compatible with a given state of scientific knowledge. The final chapter, on "Science and Theism Today," takes as a case-study Edouard LeRoy, a French Catholic too little known in English-speaking circles, who insists that the segment of truth revealed by the natural sciences is very remote from the region where the problem of God arises.

The Christian Message in the World Today

Round Table Press. \$1.50.

This "joint study of the world-wide mission of the Christian Church," coming at a time of great discussion of the missionary movement, is one of the most timely and significant volumes of many months. It is the result of the collaboration of nine of the best qualified persons—chiefly of the younger generation—who are associated with Christian missions either by active service or by their contributions of scholarship.

The first section, dealing with "The World Today," is an arresting picture of the major thought currents of our day. Professor Henry P. Van Dusen gives a revealing description of "The Mood of Our Generation," finding it disillusioned, baffled, and pathetically wistful, ready for some positive message of spiritual power. Basil Mathews portrays brilliantly the way in which communism has become a militant "faith" for millions; it is the best analysis of the significance of communism from an ethical and religious standpoint that we have seen. Francis P. Miller discusses nationalism as another competitor of Christianity for the allegiance of men. Bishop Francis J. McConnell analyzes the world economic crisis trenchantly. The second section sets forth the message which such a world needs. John A. Mackay, reacting against a mere "Jesus of history," builds his faith on a Christ who is the self-disclosure of the Living God. William Paton presents a sympathetic but discriminating study of the relation of Christianity to other religions. Kenneth S. Latourette surveys Christian missions in the light of their history. Luther A. Weigle outlines the purpose of missions, pointing out the primary as distinguished from the secondary objectives. E. Stanley Jones rounds out the volume by a concluding chapter on the motives of missions—a beautiful illustration of his own spirit and of Christian missions when truest to the spirit of Christ.

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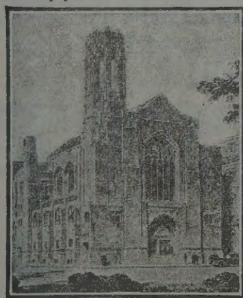
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SOMETHING ERE THE END. By Henry Howard. Fleming H. Revell. \$1.50.

The inspiring sermons by the president of the Federal Council of Churches are drawn from twenty years' experience as a pastor in the Lake Avenue Baptist Church, Rochester, N. Y. Two outstanding sermons in this volume are entitled "The Peril of a Cross-Less Life" and "Transformed Limitations."

Although three volumes in Harper's Monthly Pulpit have been published since Doctor Ames' came from press, it is still enjoying extensive reading. The "Letter to God" and the one to the devil are not exactly orthodox, but after all, who wants to condemn a better writer than himself simply because they differ about the thesis in question? This volume is unique and has a fine tribute to the author by Burris Atkins Jenkins, pastor of the Community Church in Kansas City, Missouri.

"Something Ere the End" contains the last messages of Doctor Howard, the beloved pastor of the Fifth Avenue Presbyterian Church, New York City. The volume is prepared entirely from the author's own pulpit notes, and contains the last public utterances of a great man. The foreword is by a life-long friend, Peter Fleming, of the Dublin Street Baptist Church, Edinburgh. I. C. WISE.

Brief Notes on New Religious Books

THE CHURCH LOOKS AHEAD. Edited by Charles E. Schofield. Macmillan. \$3.00.

In this "analysis and forecast" of American Protestant Christianity, twenty-two religious leaders survey practically every sphere of Christian interest, chiefly in the effort to reveal trends and tendencies as to the future, generally in an optimistic spirit.

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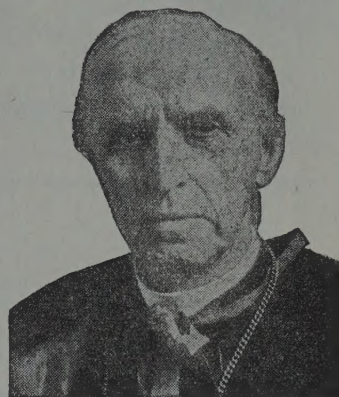
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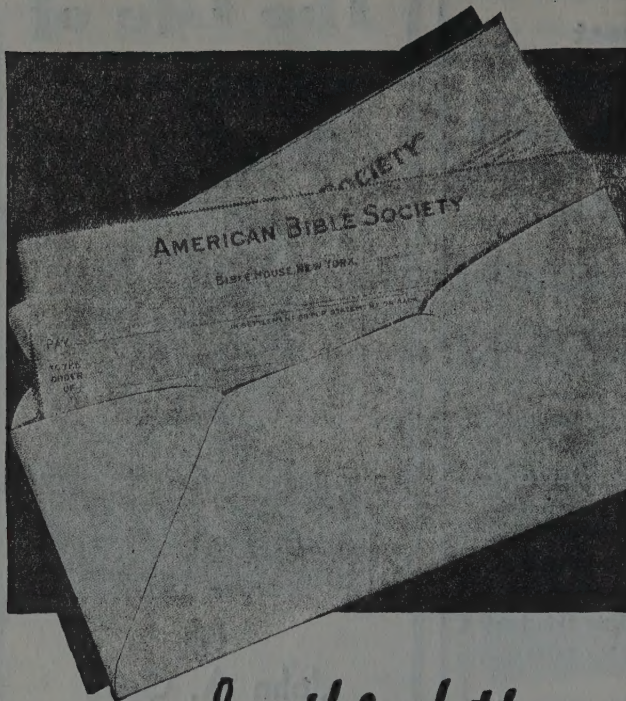
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